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Power of Goodwill

THIS honesty of which I am speaking will make us look heedfully to our steps when the easy way opens before us. Without our knowledge, and certainly without our intention, we may find ourselves pleading the excellence of our work in one direction as a reason for limiting ourselves to it. More than once has it been my concern to point out that of the seven who were first set apart to serve tables one of them did not feel himself absolved from bearing the witness that led to his being the first Christian martyr. Without our knowledge or intention, we may find that we have allowed inertia to put on the garb of humility, faithfulness in the little to serve as evasion of faithfulness in the great, insistence on diversity of gifts and on all service ranking the same with God as justification for selecting the easiest.... We must face up to the probability of changes in society, of organization of industry, whether this takes a socialist form or not, which will bring about a more even distribution of wealth, whether we achieve an increase of production or not, so that many, even of those who are far from wealthy, will not have certain luxuries or pleasures which they now enjoy. To some there will be entrusted the work of still living a healthy, cultured, spiritual life in altered circumstances, not in the spirit of red-eyed endurance or bleak resignation but in the happy triumph of evenly poised souls over outward upheaval, the spirit which always raises the community in which it is shown forth. Even if these changes are not brought about by war, there is already far-spread the spirit of war, eagerness for revenge, insolence in victory, rage in defeat, and it is for us to send forth healing power, meeting opposers with goodwill and not with contempt, risking loss of the goodwill of those with whom we work by reason of our rejection to warlike means.—A. NEAVE BRAYSHAW, in "The Things That Are Before Us."



ON THE HORIZON OF THE CHRISTIAN CHURCH

PROPER OBSERVANCE OF ARMISTICE DAY

"The alternative before the great nations of the world is the creation of effective agencies for the settlement of every dispute by the arbitrament of reason, law and conciliation, or ever increasing competitive preparation for war and recurring war," says the Armistice Day Message of the Commission on International Justice and Goodwill of the Federal Council of Churches. It is being sent out to thousands of congregations throughout the country. The message calls for the observance of Sunday, November 7, and of the entire week in behalf of world peace. Pointing to the notable achievement of the United States in behalf of peace the message declares also that there are "some points of failure and hesitancy." "Many nations of Europe," it says, "are ahead of the United States in their pledges to settle disputes by arbitration and in their agreements not to resort to war." Armistice Day, it is pointed out, is observed as a memorial to those who gave their lives and as a day to study afresh "the ideals of peace and the methods for its achievement." After calling on pastors and church leaders to utilize the day for education against war—"the most colossal evil and menace of the modern world"—the message commends the observance of the day at the regular services and Sunday schools on November 7, and during the entire week in cooperation with various community, civic, labor and social groups.

COOPERATION IN PROCEDURE FOR PEACE

The Federal Council of Churches in its Armistice Day message points out that "The United States, Great Britain, Japan and several other of the great nations are still unwilling to agree in advance to settle every dispute by processes of peace; they still are unwilling to have their policies and procedures openly questioned at the bar of the world's public opinion; they still reserve to themselves the right to resort to war for maintaining their 'rights' and securing their 'interests'; they still adhere to the doctrine of absolute national sovereignty. This general situation makes clear the line along

which advance may, and now should be made by all the great nations, including the United States." It further states that the alternative before them is: "Either the creation of effective agencies for the settlement of every dispute by the arbitrament of reason, law and conciliation, with general agreements to use those agencies and solemn undertakings not to resort to war; or ever increasing competitive preparation for war and recurring wars. Americans by the million should face the fact that unless our nation definitely prepares for peace by loyally cooperating with the progressive nations in building the institutions and customs of peace and in entering into solemn agreements to use them, we shall inevitably walk the road toward war. Our failure, moreover, to cooperate fully in the procedures for peace will prove a serious obstacle to all the nations in their peace programs."

SEOUL OUT-DISTANCES NEW YORK CITY

There are more Sunday-schools of over 1,000 members each in Seoul, Korea, than in Manhattan, New York. This startling information came to light when Rev. Charles Allen Clark, D. D., Treasurer of the Korea Sunday School Association wrote the following to the World's Sunday School Association, 216 Metropolitan Tower, New York City: "Sunday with visiting friends we made a small circuit of the city churches. There were 1313 in attendance at one Sunday-school, over 1400 in another, 800 in another and 1000 in another—all graded in at least four grades and one in seven. We're coming along slowly but surely." In just four schools the attendance that morning was 4,513. Inquiry was made of the Religious Education Secretary of the New York Federation of Churches for facts to be placed in comparison with the interesting figures from a city of 250,924 population in Korea. In Manhattan there are only two white Sunday-schools that claim an average attendance of over 1,000 and there is one colored school that has this record. Two other colored schools may have such an attendance at times. Just one school in Richmond Borough reports an average attendance of 1,000 and none in Queens claims such attendance. There are seven in Brooklyn that are in the 1,000 class. There may be other large schools not visited in the "small circuit" made by Dr. Clark that morning in Seoul. (There is one school in Pyongyang that has an attendance of 3,000). Thus, for size of schools, Seoul, Korea, just one city in the Hermit Nation, out-distances Manhattan, Queens and Richmond, New York, having a combined population of 3,113,371.

MOHAMMED OR CHRIST WHICH?

Do you know—

That there are 235,000,000 Moslems in the world today?

Learn—

About this remarkable religion,
The followers of the Great Prophet Mohammed,
The remarkable opportunities for Friends to win Mohammedans to Christ.

HOW?

ORGANIZE A WORLD STUDY GROUP IN
YOUR MEETING—JOIN A WORLD
STUDY GROUP

The fall and winter months are ideal for organizing mission study groups. For suggestive material, write to the

AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS

101 SOUTH EIGHTH ST. RICHMOND, INDIANA

PROHIBITION THE ONLY EFFECTIVE MEANS

By slow degrees, fighting every step of the way, the cause of temperance has advanced throughout the nation until prohibition has been written into the Constitution of the United States. As the temperance sentiment grew, State after State adopted prohibition as the only effective means of throttling the accursed traffic. But those States found their prohibitory barriers ineffective so long as sister states tolerated the manufacture and sale of intoxicants. Long and bitter experience pointed unerringly to prohibition as the only effective means of protecting the morals and well being of the several states. We have it now and its preservation is the overshadowing issue in American politics, for unfortunately its retention has been made a political question." Thus, writes John Ford, Justice of the Supreme Court of the State of New York, in reference to the present issue in his state. He further adds: "It seems to me that prohibitionists make a mistake in not keeping more to the forefront the nature of this monstrous evil which the laws of civilized states have sought to suppress. For it is no more, no less, than solemn truth to declare that the sale and use of intoxicants have brought more immorality, crime, poverty, degradation and suffering to mankind than have war and pestilence, flood and fire, plague and famine, throughout the ages. We have a struggle hold on that unspeakable abomination now and we must hold on until its last pulse of life is stilled."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Discounting Messages In Advance

THE audacity with which we sometimes presume to pass judgment upon the messages of those whom we think that we know very well, even before those messages have been clothed with words and sent broadcast on errands of loving service, is often disturbing, if not appalling. "It is a disadvantage of a small Society like ours," writes H. G. Wood in a recent issue of *The Friend* (London), while reviewing briefly the last Swarthmore Lecture by A. Neave Brayshaw, "that we come to know the mind of individual leaders so well that we often discount their messages in advance." We clamor for the voice of a visiting Friend, a stranger, perchance, whose reputation has preceded him, at Quarterly or Yearly Meeting gatherings, and as no one is likely to be present, our expectation slowly ebbs until the voice of those well known must struggle against a prejudice and disarm indifference, if their message is to be at all effective. How the word of a friend expressing appreciation of former efforts kindles expectation and fans it into a flame until the discount has been lifted and the message is listened to with unusual interest!

Occasions, when prominent Friends have failed to appear because of circumstances over which they had no control, and the meeting felt some disappointment, have been opportunities for well-known and frequently heard ministers to fill in the breach with a timely and acceptable message until the embarrassment is forgotten and the phrase bursts from some hearer's lips, "The Lord makes no mistake." Possibly, some special prayers rise to a throne of grace for a fresh anointing of the messenger, and the hearts of the petitioners become thereby peculiarly susceptible to truth expressed by one whom they have heard before and now most gladly hear again. Appreciation makes the excellence in others our own property and heightens the value of their effort for us and others until any discount that may have been made is lost in a transformation from dulness to brilliancy of color, from coldness to fervency of spirit.

"It is common," said Tacitus, "to esteem most what is most unknown," but it is a reflection on our good judgment if we rashly discount the known by showing a preference for the unknown. "That no man can be really appreciated but by his equal or superior, is a matter of the simplest demonstration," wrote Ruskin, and our attempted discounting may indicate an inferior position and a puerile presumption. "There is no surer mark of the absence of the highest moral and intellectual qualities than a cold reception of excellence," and since "none of us is normal, according to the new psychologists, to correct our ab-

normalities is the aim of Christian discipline and education." We recognize one type of ministry and ignore another for want of true balance and recognition of the true center, but "some limitations of capacity are in the divine ordering, so that all sides of the Christ-life may be expressed through a variety of gifts." Truly, our problem is always "to combine a true sense of proportion with the intensity of a genuine faith." The note of warning and kindly admonition should make us alert to appreciate what we may have unconsciously, if not deliberately, disguised by discount.

"Few Friends in our generation," continues H. G. Wood, "have known and served the Society of Friends better than A. Neave Brayshaw, and in his Swarthmore Lecture we have the mature judgments which spring from the observation and service of a life-time. Seldom, if ever, has he put these, his well-known concerns, before Friends more movingly than in these pages. The truths for which he pleads are vital, and if we can take to heart his message, we shall respond more effectively to the calls of the present time."

As Members Of One Family

AT the adjourned session of London Yearly Meeting in September, with its six sittings to consider ways and means for better cooperation between the Friends Foreign Mission Association and the Council on International Service, the following cablegram from the American Friends Service Committee was read: "May you be definitely guided in consideration of our common problem." In speaking to this message, T. Edmund Harvey said he felt that this cable showed them that they were facing the whole international service of the Society of Friends "in which we were to lose all barriers between race and race, man and man, and feel our unity as one family, in which there was no question of whether we were European or American or Asiatic or African, because we had come into this family as Friends of the one Master, who had revealed to us what God was and what man was and might be. So we were friends to each other and friends, so far as we could keep in our hearts the Master's spirit, to all men." As members of one family with growing responsibility as regards a service to other peoples, international and interracial, they were feeling the need for a closer unity with a better understanding, to avoid overlapping of effort and to use more adequately and judiciously the funds entrusted to them for this most important service. The need was more and more manifest as calls for help were being received from several distant places and coming to

one or other of their organizations. These world problems could have only one answer, the answer that was going to be a living spirit of Christ in the lives of men. "Everywhere today," said T. Edmund Harvey, "we were confronted with intense and difficult problems, and surely it was a tremendous privilege for us to be born into such a time of need, into such a time of striving, because of the need of humanity in our own country and elsewhere."

This well expressed concern touches a responsive chord in many hearts as the vision of world need with its urgent call to service spreads before our view. The channels

through which help is now being given may be too many and energy is thereby lost, through transmission, that should be used directly in service. The action of London Yearly Meeting in seeking to unite the work of its Committees as effectively as possible, while continuing for the present their separate methods of appeals for funds until a joint plan can be formulated, is suggestive to us of the Five Years Meeting, and we also covet wisdom in consideration of and action upon our part of the common problem before the whole family of Friends in the world.

—J. R. W.

Newgate—A Story

BY ELIZABETH H. EMERSON

THE lawns and gardens surrounding Plashet Manor were very lovely that April day in 1819 when the children of Elizabeth Fry awaited her home-coming. Ten they were, and every one of them from the tall and charming Catherine of seventeen down to demure little Priscilla aged three, had made some contribution to the appearance of the ground, in honor of their mother's return from one of her philanthropic excursions. They sat or played in a summer house, within freshly cleaned, and without, showing early growths of the vines and roses which would later make it a bower of beauty. Catherine was the target for countless questions, which she made little or no attempt to answer. "Won't she like the jonquils?" "Won't she be glad the wild flowers are blooming?" "When will she come?" "Did she go to Irish Row this time? Once she took me with her. I loved it there. There were chickens and pigs and children all in the same house, and mother sat there smiling and reading her Bible just as pleasant as she is at home. I'll never forget."

Catherine dropped the dainty work of her hands into her lap. "No, Sam, mother didn't go to Irish Row this time. It was to the 'Maria' she went. The ship was to sail today and mother must be there to say farewell to the poor women. They love mother."

"Are there any boys and girls on the ship this time?" questioned the ever-inquiring Sam.

"Yes, and babies. Mother and the other ladies made clothes for the babies and they have school for the children on the ship, mother told me." This from Hannah, aged ten.

"Why do they have to go to Tasmania, sister?"

Patently Catherine explained the story she knew well, of the overflow of Newgate prison and the loading of the convict ships, bound for the dumping grounds of England's cast-aways. "Things are better than they used to be," and the eldest daughter exhibited pride in her mother's achievements. "Mother has changed things. When this ship was filled there wasn't any yelling and screaming and trying to get away as there always has been. Mother had the women taken to the ship in closed carriages and they were quiet and acted like ladies. Mother helps a great many people."

"Ye-es, but Catherine"—and little Sam slyly slipped an arm about the neck of his motherly sister—"wouldn't we like to have mother at home to stay?"

There was a rumbling of wheels and the sound of horses' hoofs on the road, signals for action. Holding hands they formed a solid line across the drive-way in front of the approaching carriage which bore the weary prison worker to her restful home and the eager arms of her family. Just short of the laughing line which refused to give way, the prancing horses came to a halt, and into the noisy group stepped Elizabeth Fry, a queen among her loyal subjects. Tall, graceful of movement, her face aglow, she walked through the lawns surrounded by her children, upon whom had fallen in her presence an almost reverent hush. She must see the birds' nest in

the hedge, the celandine, bluebell, and other flowers of spring which together they had transplanted from the wooded places to beautify Plashet. She must see the summer house and the brook singing merrily since recent rains. These little side excursions, the recital of the events during her absence and questions about her journey lengthened the walk to the manor-house, to the delight of the children. They were wont to resent, a little, the frequent departures of their mother and ever made of her home-coming a delightful ceremony.

At the door, the little troop met Joseph Fry, guessing that the confusion outside was occasioned by his wife's return. "Now, children, it is your father's turn," she said, and with a wave of her strong white hand she dismissed them all and preceded her devoted husband through the spacious hall and into the library of Plashet Manor.

"Has all gone well in my absence, Joseph?"

"Not a hitch anywhere. Our daughter Catherine is becoming most capable in the directing of the house. And under thy skillful training the servants scarcely need direction. Affairs move well enough, but we are sore lonely without thee."

"Yes, Joseph, the Lord's work often takes me from my home when it would be good to stay. But there are rewards along the way. I wish thou hadst witnessed today the sailing of the 'Maria.' The convicts were 'orderly, well-clothed, provided with books and work for the journey. Plans have been made for some care to be extended to them when they arrive in the colony. There was great feeling when I read from the Bible and put the copies into their hands. They clasped them to their hearts and wept and waved farewell as the ship sailed away."

With awkward tenderness this tall, genteel, homely man placed his hands upon the shoulders of his comely wife and looked deep into her eyes. "Thou hast not forgotten the words I spoke when they called thee Betsy Gurney in thy father's home at Earham. On the day when I peeped through the hedge and saw thee lift the little watch I had left for thee on the garden seat and knew by that token that thou wouldst be my wife, I promised thee that no word or act of mine should ever hinder thee in thy chosen work. Thou knowest whether I have kept the promise."

Gently she stroked the lean face and tears stood in her eyes. "More than kept it, Joseph, much more."

She threw aside the soft grey shawl which had enveloped her, laid off the bonnet of the same color with its close-fitting front and high crown. Quietly she seated herself in the comfortable chair drawn for her by the open fire. "Are there letters, Joseph?"

"The postman has but passed. There are three. I am fearful they may call thee away too quickly."

"Plashet is my earthly heaven. Whether I am in the company of the lowest of earth or in the association of royalty I long for

my dear family and the rest and comfort which always await me here."

As she spoke she took the packet of letters and examined them. "This one bears the hand-writing of my brother John. Dear, good brother John! He always sends me good advice and money for some worthy cause and so it is today. And this (She glanced hastily through the short epistle) is another request to come to France to investigate prisons there. But this one is from Newgate." She broke the seal and read aloud: "Dear Madam Fry; You have helped us many times. We need you now. There is a woman here who is sentenced to death for forgery. Her name is Skelton. She is beautiful. She is not wicked. She sinned for the man she loved. You could help her. You helped me. I was a thief. Now I am a teacher. You did this for me. Will you come? With gratitude, Mary Connor."

Slowly Elizabeth Fry folded the letter and sat for a time in silence, as if weighing carefully against the comforts of home the call to the death cell in Newgate. Her husband likewise sat in meditation, with head bowed in his hands. So absorbed were they that they failed to notice the little figure in the doorway. For one long minute Sam stood watching the faces, looked at the letters in his mother's lap, hesitated whether to break the silence, decided against it, turned and ran to join his brothers and sisters on the lawn. His face was clouded with a frown. "Mother's going away again" he said.

II.

Into the cell where Harriet Skelton awaited death, came Elizabeth Fry. No new task this. Often she had visited here those who knew that their hours on earth were few. There was never a week, scarcely a day at Newgate without its execution. Sometimes she had been met with cries of madness. Always women wept and begged her to save them. Only after long hours spent in the cell was she able to bring them to quiet—to face death with anything approaching outward calm. She was not prepared to meet the woman who now arose, dignified even in her heavy chains. "They have told me about you", she said simply. "I am glad that you have come." Was this a prison cell? The woman who spoke would have graced any English drawing room. The mental agony she endured had left its marks upon her beautiful face; ill-fitting and soiled prison clothing had done their worst for her handsome form, yet here was native poise and charm. They talked quietly together, these two of different worlds.

"Can you understand," said Harriet Skelton, "a love that drives one to an evil deed?"

"Better can I understand the love that leads one to a deed of kindness. But what was thy sin and who was the object of thy unwise love? If I am to help thee I must know something of thy trouble."

Silence then in that dimly lighted cell. The head of the condemned one sank lower and lower. She was no longer the self-possessed woman speaking to woman. She was the outcast, the criminal, the soiled one and she could scarcely talk of her past to this one whose purity of life and thought was as snow white as the kerchief folded across her bosom. Suddenly Elizabeth Fry laid a strong, tender hand upon the trembling one beside her. "Yes, my dear child, love is the gift of God. It is always beautiful, even when its object is unworthy and its end unholy. I am convinced that thou art not worthy of the death penalty that has been given thee and it is my wish to serve thee. Thy crime was forgery?"

"He said he must have money and that we would go away together. I was more skillful than he and less easily detected. Nothing seemed to matter to me then except to go with him from London. I knew that ruin awaited him if he must stay here and ruin for him meant that for me, for I thought I had no life apart from him. I forged Bank of England notes. He directed my every move. I escaped detection for a time and we were leaving England."

She paused, remembering the brutal arrest, the trial, the sentence. "Where is he now? Gone—free—and I, I am here two days from my death—for him!"

"And thou dost love him yet?" Silence again and the voice was very low. "I could forgive him even now if he returned to me."

"Then read for thyself that God, too, is forgiving to the one who has sinned against Him and gone away. See, I have marked for thee in this Bible, the story of the Prodigal Son. Thou hast sinned. Find thy peace in the forgiveness of the Father. I go to ask the help of the Duke of Gloucester in thy behalf. He has influence, and I shall do all in my power, but the time is short and the laws of England are hard. Until I come again, farewell."

(To be continued)

"And I Sat Where They Sat"

BY CHARLES L. JESSUP

(Continued from last week)

DURING the reign of Charles II, 13,562 Friends that they knew of, were imprisoned in various parts of England; 198 were transported as slaves beyond the seas and 338 died in prison. In this country Puritan Boston threw them in jail, banished them from the colony, stripped the women bare to the waist, tied them to the tail end of carts, whipped them through the town, an dhung three men and one woman. But out of this fiery furnace came men and measures that have so improved the entire social order that the name "Quaker" is one of the most popular trade marks of this age. I do not speak it disrespectfully, but who ever heard of Episcopalian Oats, or Methodist Puffed Wheat, or Presbyterian State Oil, or Baptist Cigars.

Charles Sumner, in his great oration, "The true grandeur of nations," says, "To William Penn belongs the distinction of first establishing in human history, the law of love as a rule of conduct in the intercourse of nations."

On many occasions, no doubt, Quakerism has failed to fill the full measure of its possibilities, but, as a rule, it has produced a high-class citizenship wherever its tenets have obtained. In that category memory recalls this morning many that I used to know within the limits of this Monthly and Quarterly Meeting. I cannot mention all that were worthy, but seated in their respective places in the old house that preceded this one, I see and hear again as in the days of yore, Joseph Furnas, Charles Reeve, Preston Allen, Jacob Chandler, Solomon Allen, Josiah Russell, Amos Mills, Amos Dean; and then the slightly younger generation represented by such men as Wesley and Noah Kellum, Joseph Allen, Atlas Hadley—and I believe it would not be out of place in this connection for me to include the name of my father, Ambrose Jessup. It has fallen to my lot to have a somewhat wider acquaintance than the average, but if there were better men than these, I have never found them. And equally worthy, were their good helpmeets who shared with them the burden of life's responsibilities.

Although Quakers as a people have never sought political distinction, yet the force of circumstances has carried their influence beyond communities and into government circles. It is freely admitted in England by the educated class that, in proportion to their numbers, Friends have influenced legislation far in excess of any other religious denomination in the realm. In American politics they have usually been members of the third house, that is, lobbying for just measures through petition; however, at times, in spite of themselves, they have cropped out in a more or less picturesque manner. William Penn's operations in this country made him a world character. Betsy Ross, the Quakeress skilled with her needle, designed and wrought the stars and stripes. In 1814, when the British were about to burn the White House at Washington, Dolly Madison, the Quaker mistress of the mansion, at the risk of her life, stood by, until with a butcher knife, she could cut the precious portrait of Washington from its frame and save it from the flames.

During the trying days of the civil war, Eliza P. Gurney, widow of Joseph John Gurney, carried on a correspondence with President Lincoln which he prized so highly, that one of her letters was found in his breast pocket that dark night after his assassination.

President Grant had such confidence in the integrity of Friends and their peculiar fitness for such matters, that he placed the Indian affairs of the Government in their care.

Uncle Joe Cannon is a Quaker product, and in his youth, at his

mother's knee and at Bloomingdale Academy became saturated with qualities he was never quite able to escape. He was the strong man of the lower House of Congress for a quarter of a century and his district is now represented by a member of Friends. And last, but not least, let me add to this illustrious Quaker list the name of Herbert Hoover, one of the most prominent cabinet members of this and the preceding administration.

Mostly, in reverse order, we have discussed the past and the present of Quakerism. What shall the future be? To have espoused distinctive doctrine, the truth of which is now most generally conceded; to have produced great men and women in the past, will not meet the exigencies of the years to come.

Are young men coming forward in this Quarterly Meeting to take the place of the worthies that have passed on? Has the Yearly Meeting material within it to creditably wear the shoes of Barnabas Hobbs, Elwood Siler, Calvin Pritchard, William Pyle, William Evans, William Trueblood, David Hadley and Thomas Brown? If not, why not? Have the times ceased to produce men, or, are they drawn into other channels? And if so, why? This is not a challenge, but a query. Possibly it would be well to sit down and talk things over.

We live in a critical period. While church membership is falling behind population, many of our great church leaders are marshalling their forces for the Armageddon between fundamentalism and modernism. All this fuss about whether the world was made in six days or six million years; whether the whale swallowed Jonah, or he just thought it did; whether our ancestors hung in the trees by their tails, or never had tails—none of which is really essential to salvation; has created a smoke screen that has blinded a lot of people from the glory of the Cross.

But the cry comes, "You must defend the Bible." If one half the time that is wasted on nonessentials was spent in an honest effort to know Christ, the Bible would need no defense. Please do not understand me as in any sense discrediting the Bible. A noted character said he "believed what he could understand of the Bible, and the rest he accepted by faith." That is my doctrine.

The Bible does not say much about what you *don't* believe, but it does put emphasis on what you *must* believe. It teaches that you must believe that Jesus is the Christ, the Son of God, and that you must confess him as your personal Saviour, and if you can't do that, you will probably be just as well off in the judgment with an "ape" for a great grandfather as any thing else. Personally, I don't try to trace my ancestors any farther back than Adam.

A better understanding of how the Bible came to us would relieve much anxiety. The Old Testament was first written in Hebrew and later translated into Greek. The New Testament was first written in Greek and later they were both translated into Latin, which became the Bible of Europe for a thousand years. There is no Hebrew manuscript of the Bible in the world today older perhaps, than the tenth century. The three oldest manuscripts of the Bible known today, are in Greek, and only one of them was known to exist when our "authorized" or the King James Version, was printed, and it was in the Vatican at Rome and not accessible to the King James translators.

God has used men in the making of the Bible more than is generally supposed, but a knowledge of its history renders it even more marvelous than though it had been dropped down from Heaven in its present form. The Bible was written by holy men of God as they were moved by the Holy Ghost. On countless occasions it has been burned at the decree of emperors, kings and bishops. Empires have sought to banish it from the earth. Men have been burned at the stake for translating it into a language that the common people could read. The infidels of earth have tried to break the force of its wondrous story. For two thousand years the storm clouds of Hell have raged about the citadel of this old book, but today her foundations are doubly sure and every storm that sweeps her towers only leaves their unfading glory enhanced in a purer atmosphere. John says, "The Book was written that ye might believe that Jesus was the Christ, the Son of God, and that, believing, ye might have life through his name." Preach Christ, and the old book will take care of itself.

There seems to be a question in the minds of some Friends as to just what the Quaker message for this generation is or should be. If you do not believe that, just get out your files of THE AMERICAN FRIEND for the past eighteen years and count the articles carried in its pages discussing the past, present, and future phases of what the Quaker message has been, is now, or is to be; how to adjust it to present conditions, etc.

I am not administering a rebuke; there are considerations incident to my visit here today that tender my heart; but I venture the suggestion that in the days when Quakerism was making converts faster than at any period in her history, the message was Christ. George Fox, Edward Burrough, Francis Howgill and their coadjutors had no time to waste on theories concerning the virgin birth, the mysteries of the incarnation, the philosophy of the mystic religion. They preached Christ.

It has already been pointed out that George Fox discussed practically every important social and spiritual problem of his day, but the central theme of his message was Christ. Listen to his words regarding the aim of the ministry: "To take men to Christ and leave them there."

No one will undertake to deny but that the message of the early apostolic church was Christ, who, in Peter's words, "Ye have taken and by wicked hands have crucified and slain, but whom God hath raised up."

Early Friends did not preach about Christ; they preached Christ. Christ can only be preached by those who possess him. If Friends Centennials are to be commemorated in the future, in my humble opinion the Quaker message must be Christ, the Son of God, crucified, dead, buried, arisen, ascended, coming back again, preached by folks who possess Christ.

The recent work of the American Friends Service Committee and the Conference of Young Friends are hopeful signs; but the work ahead is at least a four cylinder job and we can't make the grade hitting on two or three.

American Friends are known to the United States Census Bureau by the names, Orthodox, Hicksite, Wilbur and Primitive. There may have been some good reason for these lines of demarcation in the past, but does that reason obtain now? How many Friends are there in America today who could explain the difference between these bodies if called upon to do so?

In the business world today the trend is toward co-operation through better organization. To conserve energy, effect more economic administration and perfect service, the great railway lines of our country are merging their interests. In the great world war, France, Italy, England and America, all had strong forces in the field, but it became evident that allied success depended on placing all of these great armies under one directing hand. Is there any suggestion here for us? Are church matters to be divorced from common sense? It seems strange, but true, that from early days men have been more intolerant with each other in church matters than in any other field.

President Coolidge does not often say anything, but when he does speak it is usually to the point. In his address at the annual convention of the American Legion last October he made a strong plea for the spirit of toleration in America.

I have no advice to give further than to suggest that the signs of the times at least warrant an effort to come together and talk matters over. Quakerism has developed some of the most noble characters of all time, and espoused many a cause commensurate with the highest ideals conceived by the mind of man. Friends have not ceased to function. They still stand four square on current issues that have to do with the brotherhood of man. The recent work of the American Friends Service Committee has evoked the praise of the civilized world. But we must not worship the past; we must serve the future. This can not be done without due regard to the tolerant and co-operative spirit.

On a certain occasion during the reign of Cromwell, George Fox called on him to discuss matters of importance. He was kindly received, and as he turned to leave, Cromwell caught him by the hand and said, "Come again to my house, for if thou and I were but an hour a day together we should be nearer one to the other."

"And I sat where they sat."

Sketches of Mud Eater's Village

BY DOROTHY S. PITMAN

(Continued from last week)

THINGS PRESENT

As one approaches the Indian School, he is reminded of a miniature city, beautifully located upon a hill, shaded by many trees and made more attractive by the winding creek like a moat at the base of the hill, sparkling in the sunlight or reflecting the overhanging sycamores and maples.

The little cottages occupied by the employees, the boys' and girls' dormitories, the laundry, bakery, and assembly hall are neat and clean in their white paint and red roofs. "Surely," you think, "the children must be happy here." And in many cases it is the best home they know.

In the past, only six grades could be accommodated and in our work, we reached the three upper classes, the smaller children being too young and sleepy to attend evening meetings. All, however, have an hour's study at Sunday School with their respective teachers. Every Sunday evening we have chapel in the new auditorium. We have been trying to give them real practical studies from the Bible and from especially interesting incidents in the lives of modern outstanding Christians. Sometimes it is hard to tell whether we are making any impression for those Indian faces *can* be so mask-like!

Our Tuesday meetings with them have been a constant source of wonder and encouragement to us. Different methods have been used but we are enthusiastic over our club work this year. One of us has taken the boys and the other the girls, which has been much more satisfactory than attempting mixed groups, the children being at that self-conscious age when they are freer and more natural if none of the opposite sex is present.

Many amusing things have happened as the clubs selected their officers or the leader for the following meeting. The idea of the children really taking charge of their own meetings, with the excellent helps Miss Eckert puts in her little study book "Knowing Jesus as a Friend," is quite new and a decided advance step. It is no secret that schools of this type do not always teach the students to be self-reliant, and this lack we have been earnestly trying to supply. What does it matter if a boy gets to his feet awkwardly, announcing that he hasn't much to say this evening and proceeds to demonstrate the fact? He has made the effort, he has stood before the club, he has spoken after a fashion and has taken the first step in the right direction. What if a girl picks her prayer from the back of the hymnal and stumbles over unknown words? At least she has said a prayer and has gained confidence to do better next time, when she may really prepare a personal request though halting and abrupt.

From this beginning, they have gone on, developing qualities and talents which have been a surprise to them as well as to their teachers. Real leaders have been discovered, boys and girls to whom the others turn in unexpected emergencies, or for especially difficult tasks. This is the encouraging side.

Another source of great satisfaction is the eagerness with which the Indian children take hold of the music. Since we finished Miss Eckert's book, we have been teaching the united clubs, two or three new hymns each week. Both pupils and teachers are delighted with this idea for there has been no one there to help with the singing and the familiar hymns have been almost worn out by constant use. The cooperation of the instructors of the Government School has meant much to us.

I must not neglect to mention our boys' and girls' quartettes. They have sung together as a double quartette and separately, both for services at the school and in the meetinghouse in town. The town people are very appreciative of this special music and are not backward in telling the children so.

Practically every Indian boy and girl who stayed at the school during the summer months, came to our Sabbath school. We feel how important it is to keep these children in touch with Christian activities that they may be better prepared for the fall work, thus weaving into the fabric of their lives the strength which will be needed when they go out into the world. So many have had home influence which must be counteracted.

Another and perhaps an unusual contact with the Indian School is through the moving pictures which are shown there frequently. We are urgently invited to attend these, which are educational for the most part. The Government Agent and the Super-

intendent both seem disappointed if we cannot go. They appear to wish our judgment on the merits of the productions and always listen to any comments we have to make. The films are usually well worth while.

These are "things as they are," but we are not content with things present and are eagerly looking forward to

THINGS TO COME

The event which will most influence our future work is the appropriation of \$40,000 more from the government which means many things to our Wyandotte Indian School. One hardly knows where to begin enumerating the advantages this will bring. For one thing it means keeping these children with whom we have been working so happily, for three more years, as a seventh grade is to be added this year, the eighth next, then the ninth, with a possibility of high school later, so Mr. Suffecool, the agent, says. What an opportunity to build on the foundations already laid! That is not all. From one hundred to one hundred and fifty more pupils are to be accommodated; larger groups with which we may work, more lives to touch, and a broader field of influence in reaching the homes. For the school, this means better equipment, new and improved buildings and more teachers.

With the joy of planning for both larger fields and more intensive cultivation, we are inclined (with the little girl who was filled up with ice cream before she had enough) to wish each of us were twins!

CHRISTENING IDDO*

[Being the story of first experiences with the new Mission Ford, provided for the Wyandotte Mission in May 1926 and typical of many visits made by our missionaries.]

We were eagerly watching for the mail train Friday morning. We were not disappointed and little time was lost in getting ready to take Betty† to Miami. True, neighbors towed her for some way before she condescended to start, but perhaps she knew that this was her farewell trip and was loathe to leave. She treated us to a blow-out also but that was soon repaired and we finally reached our destination without serious mishap.

The Scott Motor Company had the sedan ready for us after a few minor adjustments and additions, and away we rolled toward home. A call had come in the morning from a man who was seriously ill in a ramshackle house toward Sycamore, so Iddo's first journey was on an errand of mercy. Though the sky was dark with storm clouds and roads were rough, muddy and slick, we slowly drove our newly acquired treasure along the winding way to the Warwick place which sits far back from the road upon a rocky hill.

We found children swarming all about the place, apparently at least a dozen dirty, ragged youngsters, round-eyed and openmouthed in wonder. We were surprised to

*Iddo—Hebrew "timely."

†The old Ford roadster.

BEYOND MURDER

BY E. MERRILL ROOT

*Let him—whoever can—
Hate Germany or Japan;
Let him who's able, plant
Lead in, a skull. I can't.*

*When you can bear to brand
With white-hot iron the hand
Of a dimpled child, or eat
Your foe for festal meat,*

*Then I can learn to wet
Bullet or bayonet
In plasm of life, or hurl
Dynamite on a girl,*

*Or, gas-assassin, blight
A city in a night—
Even though the Nation chooses
Murder, my soul refuses.*

learn there were only seven children but they bobbed in one door and out another so fast there was no counting them. The mother greeted us, led us through a dirty smelly kitchen and into an equally cluttered bedroom where the sick man lay.

He was huge of frame with grizzled hair and beard, body tortured by dropsy and soul tortured by remorse. He broke down and cried as he welcomed us with God's blessing—great, gasping, choking sobs that set him coughing. He wanted us to read the Bible to him. Westine read the passage of comfort which Jesus gave to his disciples, and Mr. Warwick cried out that that was his need—comfort and peace.

We knelt by our broken chairs and he by the tumbled bed while the children, mother and two neighbors stood about. After our petitions, he tried to pray but could scarcely speak from physical pain and mental torture. He had been a Christian and described the beautiful prayer times he had had with his families. (He had been married four times and had twenty-one children.) He told of the joy he used to know and how he sang as he went about his farming. He prayed for that abundant joy again. He wished to have once more the delight of nearness to God. The way of Christ was known to him, the Bible familiar, yet he could not get the peace he craved.

After talking with him for sometime, we felt he was near the desired peace, and we left him far calmer and more rested than we had found him, assured that God would hear our prayers.

The gloomy day of fitful rain
And wind is almost o'er;
The sick man prays to God again,
His wife stands in the door,
As slow we leave the squalid hut
And wind the tortuous way
O'er stones and deep, well-carved rut—
Thank God we came to pray!
And then the sky with light breaks through
To vivid color! Thus God, too,
Replaced with joy and peace anew,
The direful darkness that soul knew.

The road grows darker, silent, sweet;
The night air breathes a hymn;
The little leaves, our passage greet
With cool green lips; and dim
The firefly threads his wavering flight
Through pathless, dreamy maze;
The rabbit scampers through the night,
In shadows, leaps and plays.
The friendly woods crowd closer yet;
The pinions of the night
Enfold us with their wings of jet,
And whisper, "All is right."

MY MISSION

BY J. L. SPICER

To know His Book, and the land once trod,
By the blessed feet of the Son of God.
To tell of the Man of Galilee,
Who died on the cross, to set men free,
That is the mission He gives to me.

EMPHASIZES THE WAY OF FRIENDSHIP

(Written by ELLEN E. AUDI, member of Class of 1925, Friends Girls School, Ram Allah.)

Men can never live a happy life without friends, though he have all sorts of good things. If friendship be indeed the secret of happy living, I think we ought to seek to appreciate its true meaning.

Friendship is based upon confidence. Christ entrusted the care of his mother to the friend whom he knew would not fail. Lasting friendship depends upon trust and faithfulness.

Kindness is another noble quality. The kindness that Saladin showed to the Christian people, when he captured Jerusalem is one of the best examples of a generous spirit that we have in history. Peace and friendship cannot exist, especially between people of different beliefs, without the spirit of kindness.

Unselfishness is the essence of friendship. If we are proud, we must humble our souls to make them fit to bear the noble name "friend." And if we have learned the true secret of friendship, we will seek to be friends, rather than to have them; to serve, rather than to be served.

Again, this golden friendship cannot last without a generous appreciation of the fine qualities in others. The noble heart enjoys without jealousy the talents and abilities of a friend, and delights in the priceless gifts of affection.

A man was once asked what was the secret of his strong happy life. He replied simply, "I had a friend." No friendship is worthy of the name that does not elevate

and help, and give constant inspiration to all that is good.

"Not only is friendship a beautiful and noble thing for a man," says a great writer, "but the realization of it is also the ideal for the state; for if citizens be friends, then justice is more than secured." Is it true then, that the world brotherhood of which we hear so much in these troubled times means simply the way of friendship among races and peoples? I believe so! Can men not learn to cultivate the friendly spirit with a larger circle—with folk of different race, religion, language and color?

And does not friendship between nations depend upon the same qualities as that between individuals? Trust and faithfulness are the first requisites for making right relationship between nations. Why do nations not give up war? Well, it is just because they don't trust one another. If all the nations would pour out their secrets to each other, and keep faith, peace would reign among them.

FRIENDLY TO OTHER NATIONS

After the great world war, America saved from starvation thousands of German children. At first thought it seems but a dangerous thing for one nation to feed the children of her enemy. But was it dangerous? Those children will never forget the love and friendship that went into the bundles of food and clothing from their neighbors across the waters. How many of them will ever want to take up arms against the people who saved them? Is not kindness a better safe-guard against war than guns?

It has been said that many appreciations are needed to keep a friendship sweet. How true this is of friendship between nations!

How little the different races appreciate each other today! And yet would not the life of the world lose something of its richness if it lost the qualities contributed by any one of them? Can we not admire the blackman's genius for song, and the patience and self control of the yellow race, as well as the fine qualities of our own race?

How the life of the nations is woven together! We look to France and Italy for art, to Germany for science and music, to England for ideals of organization and last to America for examples of economic progress and equal opportunity. The far East has contributed much to science, art and literature. To the Jews we owe the blessings of the Christian religion.

Who today would respect our own little country, if nations were to be judged only by their material prosperity or military strength. And yet Palestine is the shrine of the whole world. Why? Because it is appreciated for its contribution to the spiritual life of the world.

I am sure we can have peace if the nations will practice trust, faithfulness, kindness and unselfish appreciation toward other peoples. Only then will friendship grow, until it fills the hearts of all the nations, and the peoples of the world be knit together in love and brotherhood.

THE PAINS NEED HELP

HURRICANE DAMAGES MISSION HOME AT JARUCO, CUBA

"Roof and windows blown from Mission. Rains pouring in. Send three hundred for repairs. We are well.

PAIN."

This telegram came to the Foreign Board office on October 26. As there is no provision in the budget for such emergencies the money was borrowed and sent at once.

The Foreign Board office lays this need before Friends with the hope that there will be many who will feel led to contribute toward the hurricane relief fund. Such contributions should be sent at once to the American Friends Board of Foreign Missions, 101 S. 8th Street, Richmond, Indiana. They will not be counted as a part of united budget funds as they are needed to meet an emergency which is not provided for in the Foreign Board's budget.

New Developments in Islam

By Lootfy Levonian, Lecturer at School of Religions in Athens

The church is being called to a study of the Mohammedan religion this fall and winter. All over America, groups of people will be facing the tremendous issues growing out of this remarkable faith. Friends touch the Moslem problem very definitely in Palestine and East Africa. The following article taken from *The Friend* will be useful to students of present-day Mohammedanism.

B. W. B.

What Islam will become ultimately, and where the missionary activity among Moslems will end, are important problems. There are three main considerations on this subject, which I want briefly to mention.

I. THE PROBLEM MUST BE SOLVED

So far Islam has defied effective Christian activity, and has kept its doors closed against it. Islam has declared Christianity "out of bounds" for its territory. We must admit that Christianity has not yet penetrated into Islam deeply. But this ought to be changed. A way ought to be found to approach the Moslem world. A key ought to be discovered to unlock its closed doors. Christianity must influence and transform Moslem peoples also. I am asserting this not because of some religious zeal to invade other religions, and to absorb them, but because I believe that for peace in the world, for the harmony in international relationships, for the achievement of the supreme purpose of the Kingdom of God, the transformation of the Moslem peoples into the spirit of Jesus is necessary. According to the most recent census, about two hundred and fifty-five million of the population of the world have an absolute faith in sheer force, and an obstinate disbelief in spiritual things. I wish the Christians of the West would realize the meaning of this fact for the East. If such a big portion of the human race follows a god of war, we cannot expect peace in the world. For the peace of the world, Islam must be dealt with effectively and be transformed.

II. CHRISTIAN WORK INADEQUATE

That is the second point I want to emphasize. It has been inadequate both in quantity and quality, to meet the needs and problems of Islam. On the one hand, the number of Christian workers has been very small, and the quantity of literature for Moslems has been very limited compared with the great scope of the task; and on the other hand, the type of the Christian work and the kind of approach have been such that they have not met the need of the Moslems and convinced them of the truth of Christianity. With a great sense of reverence and respect to the great workers among the Moslems in the past, I believe it is plain that a new type of approach and a new kind of appeal ought to be made to the Moslem world. I have on my desk a book, reprinted

by the Christian mission lately, which tries to prove, in one of the chapters, the doctrine of the Trinity by the three angles of a triangle. Such methods are not only useless, but misleading too. The Christian God, the Father of Jesus, cannot be taught in that way. We ought to find a new method and a new way.

III. UNDERGOING A RADICAL CHANGE

That is my third point. There are such changes going on, such events are occurring in Moslem lands, that even ten years ago nobody would believe them. In India, Persia, Egypt and Mesopotamia there are new movements among Moslems, but the boiling point seems to be Turkey. In Turkey today all the old institutions of Islam, social, educational, civic and religious traditions, are being brought under examination, and their value is questioned. Even the prophet of Islam is not an exception to this. There are new standards, beside the traditional authority, to test these old traditions. People have come into contact with Western life and ideals, and they find Islam inadequate at every step. So far as one can judge of the present trend of events it seems that ultimately Islam will refute itself as a proper religious system for a decent community. I have been a student of Moslem literature for twenty-five years, and I have not seen or expected such radical criticism of Islam as we see it today.

Therefore a new presentation of Christianity is the thing needed at the present time. Workers ought to be trained, literature ought to be prepared, and institutions ought to be established for the Moslems. The Christian Church must grapple with this great problem effectively. The Conference at Jerusalem last year was a masterly beginning. It was perhaps the first great attempt to face the whole problem unitedly; but much more is needed. *I believe there is a real call for the Quaker type of Christianity among the Moslems.* Christianity must be presented as related to life, because the Moslem is anxious concerning his life and desires to live. It is at that point that we ought to begin with the Moslem.

Among the terrible cruelties which I have seen the Moslems doing, I came across an event which has given me a new vision in regard to the appeal that Christianity can make to the Moslems. I was in a terrible dungeon, in one of the towns of Anatolia, and with me in the same cell were some Kurds. They had attacked a group of Turkish officers, and had robbed them, and so had been arrested and put into prison. They were wild looking people; one of them especially looked very terrible. He had hardly any clothing on him and his hair had not known a barber for years. But one day the door of the cell was opened and the

Turkish officer let in a small child of hardly three years of age; he was a beautiful and bright boy. As soon as the child appeared at the door, this wild Kurd began to run to the child, and took him into his arms, and smiled at him, and kissed him, and loved him. It was his own child. The wild man looked so different; he was tender and kind. He was perfectly human, and divine too. Nothing could appeal to that man except the child's love. Shall we not begin from love, and may we not be hopeful if we begin there?

QUARTERLY MEETING AT CORINTH, VA.

Virginia Quarterly Meeting met at Corinth, in Southampton County, October 16 and 17. As this was the last session before Yearly Meeting, a large part of the time was taken up with reports of the activities for the past year. While no spectacular progress was indicated by these reports, it is felt that they show a healthy condition in the meetings composing this Quarter.

Murray S. Kenworthy and his wife, and Edwin C. Stanton and wife, motored down from Washington, and took a very acceptable part in these sessions. Murray Kenworthy on Sunday morning preached a splendid sermon, his theme being: "Opportunities, used or wasted." The final session on Sunday afternoon was devoted to Peace, and Mrs. Stanton, who is secretary of the Yearly Meeting Peace Committee, gave some very interesting and valuable information regarding the latest developments affecting the Peace question in our national capital.

One innovation was the decision, after much discussion, to invite the Yearly Meeting to meet in Lower Virginia at some time in the near future. As a hard-surfaced road is practically complete to Washington, this will not be as much of an undertaking as it would seem at first glance. And if this is done, it will mean that there will be a Yearly Meeting held in this section for the first time since it was found necessary to discontinue Virginia Yearly Meeting in 1844. The great westward movement of Friends in the early part of the 19th century made this move necessary, and the few remaining were joined to Baltimore Yearly Meeting, with whom they have been affiliated ever since that time.

This Quarterly Meeting at present is composed of five meetings, with a membership of nearly five hundred, and the financial summary for the past year shows that approximately five thousand dollars was raised and spent for various church purposes during the past year.

GLADIOLUS

Growing "Choice Glads" is my hobby. I have in gardens over eighty varieties including some of the best of the originations of Kunderd, Diener, Coleman and others. I am offering my surplus stock at moderate prices and am giving special inducements for "digging-time" orders. Please write for descriptive price list. WILLIAM E. BERRY, Okaloosa, Iowa.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

MY HOUSE

BY C. E. THOMPSON

I have a house, 'tis made of clay,
And furnished with the things of earth;
'Twas planned in some far distant day,
When God, the Father, gave it birth.

This house for me marks not the goal;
I dwell within, a thing apart;
I am a conscious living soul,
Untouched by death or earthly smart.

I do not own this house of mine;
Uncertain is my time to stay;
The lease may run to ninety-nine,
Or it may lapse ere close of day.

I prize this house, by hand divine,
Though it was once more fair to see;
From youth to age, in storm and shine,
This mortal home has sheltered me.

This house of mine is growing old;
The lights are dim, the thatch is gray;
It trembles when the winds grow cold,
Along the path from yesterday.

When it shall lie in calm repose,
All vacant with its windows wide,
Let earth-born friends the shutters close,
And reverent stand the house beside.

Unseen, I'll not be far away,
For spirit knows not time or space;
I'll have a house not made of clay,
And see and know my Maker's face.

Westboro, Ohio.

FAMILY PRAYER A JOYOUS EXPERIENCE

BY WILBUR BRENNER STOVER

Scores of definitions of "religion" have been carefully worked out, but somehow I like my own best of all: "An attitude of the individual towards the Divine, which he believes to be acceptable to the Divine and which he knows to be a source of joy to himself." And prayer is an expression of that attitude. Prayer is going over things with God. Prayer is not a monologue, it is a dialogue; there are two engaged in conversation, one is talking and the Other is listening. It is worship; but it is more than worship. Prayer is a recount of the present situation, a summing up of the case in the light of the highest ideals. It is getting the mind of God, and bringing ourselves to think like we think he thinks.

In the family worship, the whole family is taken into complete confidence, with the tenderest regard for the highest interests of every member of the family, as these

interests are carefully talked over with the Heavenly Father. As father talks with Heavenly Father, or as mother pleads with Heavenly Father, sometimes with tears, the impact is irresistible. All present are silent partners in the conversations; all present recognize an emotional response which may not find expression in the audible *Amen*, but which gives rise to the thought, "That's what I think," or "I wish God would do that," or "I believe just like mother prays." And all leave the prayer room with a joyous feeling.

The prayer room becomes the throne room, because we meet God there. Not just any old place, but a regular place, and that place for prayer. A happy little family in Cleveland, Ohio, pointed me to a corner of the living room, saying, "That is our Holy of Holies." We moved to the corner, and without a word, all knelt to pray. And we were filled with joy. That was the throne room, right there in the corner. Every day witnessed prayers. O yes, having a regular place makes a tremendous difference.

The remembrance of Thanksgiving dinners will be pleasing for a time, but that memory will pass with the passing years; the remembrance of Christmas festivities, ever fresh in the minds of children, assumes a new meaning as we cease to be children; but the memory of the Family Worship, to those who have been brought up in praying homes, becomes increasingly the most sacred memory of home, a source of strength in the moment of temptation, a flame of inspiration in the hour of great opportunity.

When I think of the home of my childhood, I recall father's prayers as we all knelt together, he and mother and I, with several younger children. When I was nine, father died. After some years of struggle, another man came into our home. Our prayers were broken up, so far as the pleasant living room was concerned; but not broken up, for mother took us four boys up stairs, and there by the bedside, like a hen gathereth her chicks under her wings, with each arm over two of us as we knelt together, she prayed. This is today my most sacred memory of home.

While writing a thesis on the subject, I asked scores of folks what is their most sacred memory of home. To my surprise the answers came almost invariably back to me, saying, "Among my fondest recollections of our dear old home is the family worship hour." Of course, many were not so fortunate as to be raised in praying homes; many a child never has the joy of hearing his father pray, never knows the satisfaction that comes from mother's prayers. In this the child is to be pitied; his loss is greater than

he knows. Others replied: "Family worship is one of my most pleasant memories," or "I cannot remember the time when the recognition of the presence of God was not an experience with me; this I attribute to the ideals I absorbed while on my knees listening to the prayers of father and mother," or "I never could raise my boys without our family prayers," or "It is the altar after all that makes the home a sanctuary."

I was urging the erection of the family altar while giving some lectures in Maryland. In a certain home, as the mother later told me, the children recoiled from the idea. She was insistent, and her husband was quietly giving his approval. One morning she said, "Come children, we shall all sing a hymn first, in the living room, this morning." They all gleefully did so, while she played the organ. Then she said, "Now papa will read us a lesson in the Bible," which papa did, of course. "Now," she said, "we shall all kneel down and pray;" while doing so, she led the prayers, and they all joined in the Lord's Prayer. Then they arose and went to the kitchen to breakfast, when one of the children, sensing the situation, asked, "Mother, was that the family altar?" She quickly replied, "Yes, my dear, that's our family altar. Don't you like it?" The child replied, "Sure, I do; I hope we can do it every morning." Another said, "Goody, goody, we've a family altar in our home. I'm so glad." Interesting, indeed; they had thought it was something with horns, or perhaps something to make them cry, but once established and understood, their hearts were filled with laughter and their home was full of joy.

If the family worship really affords the most sacred memory of home, where is the secret? Here it is: at this time, all are at their best. In the moments of prayer when the whole family is together, all reserve is laid aside, hearts are uncovered and exposed to view; emotions intended only for God, like so many wave lengths, are caught up by all the family, and all the family tune in. If there is any value to the religion of the parents, the children will get it. Absolute sincerity prevails, and the joy of the experience is infectious. Professor Cope says: "Family worship lifts the whole level of family life. One short period of natural reverence sends light and calm all through the day. The social value of family worship is the strongest reason for its maintenance."

Yes, truly, in family worship the children see their parents at their best; not as the outside world must see them, but with the vision that is given alone to the inner circle, which discloses them as they are. Family worship enables children to see their parents communing with God; no wonder when they grow up they say it affords them the most sacred memories of home. And he who never humbles himself enough to have family prayers denies his poor children this princely inheritance of sacred memory.

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BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



THE ROOTS OF RELIGION

By JOHN BAILLIE

Geo. H. Doran Co., 251 pp., \$2.00

The present situation in religion claims the attention of the writer as he seeks to prepare the way in the first chapter for considering later the nature of religion in its relation of value to reality. He says, "I wish to raise in your minds what religion really and essentially is and where in the human soul lies the ever-bubbling fountain from which it springs." From literature produced during and following the recent world war, he deduces the attitudes of men toward religion and finds that the indifference of those at the front is credited to "a lack of reality about the religion of the Christian Church and a conspicuous unrelatedness to the real problems of human life." Then follows in two chapters a fearless and independent analysis of what religion really is and an attempt to find the basis of Christian faith. The theories of Rationalism and of Romanticism are briefly outlined and causes of misunderstandings are pointed out therefrom, but the discussion on feeling and on mystical vision leaves much to be desired. Religion, he defines as "the sense of God's presence with us in the world, the sense of oneness with Him in the doing of our duty, the daily exploration of His loving designs for us, and the assurance of His eternal guardianship of the interests we hold most dear."

The closing chapter on "How Faith Arises in the Soul" is especially helpful for those who have difficulty about the acceptance of religious belief. Faith is a possession of the truehearted and loyal and springs from conditions both moral and intellectual. It is out of our common values and moral certainties "that faith in God alone arises in the soul." "If we are right in believing that it is out of our consciousness of value that religious belief arises, then every proper and valid argument for religious belief must have as its major premise the awareness of some moral value.... Religion is essentially a matter of finding a deeper meaning in duty, a deeper and more prophetic significance in our values." Our values are grounded in reality the highest of which are consequently our best clues to the nature of reality, and from the beginning one "finds God in his values." The book is a worthy contribution to a great subject.

THINGS AND IDEALS

By M. C. OTTO

Henry Holt and Company, 317 pp.

This is a group of essays in functional philosophy devoted to a cause and intended, the author says, "to help make articulate a

social philosophy which recognizes the reality of things and ideals, and which aims to further their reciprocal interpenetration in the interest of human happiness." They are meant for persons in search of a method of combining aspiration with loyalty to fact. Facts and values are two things which influence human behavior, and to be alive is "to aim at the attainment of ends, and this involves adjustment to conditions, knowledge of facts." The function of philosophy in its relation to life is to develop, as far as lies within man's power, what may be called a science of human values. It develops a critical mind, sharpens judgment and heightens appreciation of well-established conclusions that "support fundamental beliefs with adequate grounds."

Two aspects of life must be kept well in hand to maintain a proper balance and secure a true perspective, but, to avoid a divided attention, discipline is necessary that those who are busy with the immediate triumph of ideas and those who seek the longer vision may have more patience with each other. "While life, having its inescapable practical aspect, demands short-range idealists, men and women who can invent the means of social improvement that promise immediate applicability, we shall fall far short of our possibilities, and make the work of these idealists futile in the end, unless we have a place of opportunity for long-range idealists as well, men and women whose minds are stretched to catch a glimpse of the Great Society to come, where sanctity of life, beauty of surroundings, and creative opportunity shall be a general fact."

Some of the themes discussed in fair and reasonable fashion, with two or more sides of the question represented by those who have championed a particular phase as opponents of other schools of thought are: "Right for Right's Sake," "Might Makes Right," "Right by Agreement," "The Self," "Science and the Higher Life," "The Soul," "The War and the God-makers," and "The Hunger for Cosmic Support." The burden of the discourses is the urgent need for a manner of life free from economic injustice and religious formalism.

THE THINGS THAT ARE BEFORE US

By A. NEAVE BRAYSHAW

The Swarthmore Press, 63 pp., 85 cents.

The Swarthmore Lecture at London Yearly Meeting each year has become an outstanding feature looked forward to with considerable interest by an ever-enlarging circle of Friends, of those who may be privileged to hear it and of those who read it at their leisure for pleasure and profit.

This was the twentieth lecture in the series with its two-fold purpose of interpreting further to the members of the Society of Friends their message and mission, and of bringing before the public the spirit, the aims and the fundamental principles of Friends. "To help Friends keep this true balance and at the same time to bring them back to their true center," is one main purpose of this year's lecture also.

Here are the mature judgments which spring from the observation and service of a life-time. The lecturer pleads for vital truths and urges that Friends come together at the spiritual center and undertake "the task immediately before us, the intellectual and spiritual preparation of a fellowship which is not a credal group, but a society of *doers of the word*, of those whose aim is to make the inward vision a standard of the practice of social life."

When we set ourselves, however, to the things that are before us, the work given us to do, which we see in the light of fellowship with Jesus Christ and with one another, and we set ourselves to do it, a necessary clearing of the ground becomes evident. The debris must be removed and the foundation well laid, if the superstructure is to be thoroughly satisfactory. "Powerful is the magic of words," said the lecturer, "when we seek excuse for walking in the easy way." But the wearer of the crown at the end of the race has been the bearer of the cross when the temptation to set limits to the task has been great. "The concern of the help of one another, in view of our service, involves the overcoming of the temptation to settle down on the level where we are, the higher the level, the greater being our liability to this. In any community of small size, a congregation, a family circle, an institution whose members enjoy a happy life among themselves, there is the danger of a tacit understanding that no further advance is reasonably to be expected of them." Exceeding great value is set on "our privilege of strengthening one another, of being a holy community, ever widening, keeping itself informed of what is going forward, sending out the light and air in which bitterness and wrath and clamour and evil-speaking die down." The vision moves to the triumphant end and the things well done become stepping stones to higher things.

A SMALL TOWN MAN

By MARY AUSTIN

Harper & Brothers, 230 pp., \$2.00

Among the six books suggested by Rufus M. Jones in the Life of Christ series of the reading courses entitled "Reading with a Purpose," published by the American Library Association of Chicago, is this one which is a revised and enlarged edition of "The Man Jesus," first published in 1915. The story of the gospels is retold in a fresh and entertaining way and vividly portrays Jesus as a man of Nazareth with the outlook and interpretation of life which a man living in a small town would naturally pos-

sess. "He was a small-town man and no world-builder. He preached the Kingdom of God, knowing God for a spirit and having an increasing realization of the kingdom as a state of being. But he had no program. He followed the inward voice, and followed it instinctively with the freedom of a river in its natural channel, with no fretting of the flesh. But where the voice left him uninformed, he was simply a man from Nazareth; his social outlook was the outlook of a villager."

Defining the mystical as "that which being inwardly perceived, is perceived in advance of the capacity of man to reduce it to terms of objective intelligence," the author undertakes to set forth phases of the mystical in the personality of Jesus. "He was a mystic whose lamp of illumination turned inward....an Occidental mystic whose mysticism is toward the mastery of life rather than the evasion of it."

Jesus was primarily interested in the life of God in man and did not seem to conceive of society as a thing in itself calling for a particular quality of illumination. "It is impossible to find in the gospels any ground for believing that Jesus was ever interested in social or political reorganization for its own sake, any more than he was primarily interested in morals." "But at all times he knew, and nothing so makes for the validity of what he did teach, as this clear certainty that his teaching was not only incompletely communicated, but that it was itself uncompleted. Herein he takes rank and precedence among the world's other great." The book has literary merit, recognizes the minutiae of scholarship, and was written, as indicated in the preface, for the sake of its last sentence: "For two thousand years it has been overlooked that the recorded life of Jesus ended, not on the cross, but on the mountain."

SERVICE COMMITTEE NOTES

There is so much of interest in the letters and reports from our Centers in Europe! Just how can a Service Committee secretary boil down the news material to the required point for the Friends papers? To be sure those papers are more than generous in their cooperation with us. But each week we are impressed with the amount of interesting material our loyal workers send us, and we think—"now that certainly will be of interest to Friends!"—And then, just imagine how dashed our feelings are to have some one say to us—"Oh,—but I never bother to read the Service Committee notes!"

But the work in the different centers is progressing along most interesting lines. Just try to make a mental picture of the many activities started in each Center which link Friends with a number of foreign organizations throughout the world—forward looking groups of people dedicated to world fellowship and peace and cooperation. And then try to realize our responsibility as leaders, because many of these groups look to us for inspiration and encouragement, know-

ing that Friends always have stood for Peace and Brotherly Love. Surely we should feel very humble, eager to dedicate ourselves anew to the principles inherently dear to Quakerism.

Take the work in the Vienna Center, for instance. When Austria was suffering so terribly from the effects of the war, when men and women and children were starving, the Friends raised money and sent workers and relief to Vienna. Out of that year, and more of intensive relief work, opportunities for further assistance to a war torn country claimed the Quakers' loving interest. A large fund of money, subscribed by German-Americans, has been used for the last three years to develop health work—particularly in relation to anti-tuberculosis, among the outlying provinces in Austria—where health instruction is badly needed. The educational department of the government has helped, and Wanderlehrerinnen—Travelling Teachers—have done the actual work, always, however, in close touch with the Friends Centers in Vienna. Emma Cadbury, Jr., often reports of visits to such schools where the health program is being carried out. There is a Home for tubercular children, and in the summer the Waldschule at Wiener Neustadt takes care of about 75 children who are not very strong and who have missed a lot of school work, due to illness through the winter. This work is usually made up in the summer classes held in the woods near the school and the children are greatly improved in health by the time autumn comes around again. Then, apart from the Health Work which has done so much for many little boys and girls, there is the club work developed at the Center. The Young People's Club which keeps together all the Austrian boys and girls who have enjoyed hospitality during the past few years in homes in England, the English and German Adult Clubs, where visitors to the Center find eager listeners for their lecturers on Quaker and International subjects, the Friends International Service Union, a group made up of all those resident in Vienna who were working with the Friends at the time of the famine in Austria, and then there is the group of old men and women who have lost everything and who depend in large measure upon parcels of

food and clothing distributed from the Center and from the little teas and meetings arranged for them there, for physical and spiritual sustenance.

The Vienna Land Settlement, started in a small way by Aline Atherton Smith, an English Friend, and almost immediately taken over by the government, was another Friends Center project. It was started as a corporation scheme whereby workingmen and soldiers returning home in poor health and to unemployment, could build for themselves and for each other comfortable little homes outside the city. Out of this modest plan there has grown an International Town Building and Town Planning Congress which attracts delegates from other countries interested in developing similar building undertaking in their countries.

Singerstrasse 16, the address of our Center, has in connection with it a most hospitable Hostel. Many visitors find their way to it, and bring various contributions to the spirit of the Center, contributions representing life careers and years of patient study and devotion.

The Vienna Friends group—members of London Yearly Meeting—meet regularly on First-day mornings, another link in that singularly strong chain of Friends Meetings around the world. Out of their quiet worship together, as with us, fresh strength and renewed faith encourage them to continue to heal the sick in mind and body, to build up a spirit of goodwill that will make for a world of men and women understanding and appreciating each other.

Fred E. Smith returned to the Central Offices last week and reported at the regular staff meeting his visit as Field Secretary for the Five Years Meeting, to the meetings composing New York Yearly Meeting from Brooklyn on the east to Monkton Ridge, Vermont, on the north and Buffalo on the west. He spoke appreciatingly of the work of Emmett Gulley, the Yearly Meeting Field Secretary, is doing, mentioning James Wild and other new pastors, and tried to describe the thrill of delight which the autumn scenes among the mountains give to one more accustomed to the level stretches of the middle-west.



French Friends Yearly Meeting, May 22-24, 1926

QUAKERDOM • AT • LARGE

William E. Wilson, an English Friend, has been released by the Woodbrooke Council and Selly Oak Colleges for service in German Universities, where he is to lecture on Quakerism and kindred subjects.

President L. T. Pennington of Pacific College, was given a prominent place at the recent inauguration of Dr. Arnold Bennett Hall as President of the University of Oregon, an occasion witnessed by 4000 persons including 25 college presidents and 170 authorized representatives of institutions of higher learning from all over the country.

Isaac Frazier of Long Beach, California, recently attended meeting with Friends at Citrus Heights, near Roseville, California, and was favorably impressed with the work being done. He says: "They have a very substantial and modern church building equipped with furnace and electric lights, and most beautifully surrounded on one of the state highways running from Sacramento to the northeast. They have also a good live pastor, Brother Wright, and a live Meeting, Christian Endeavor and Sabbath School."

Frederick B. Sainty, a member of the Friends Council for International Service of London, as well as of the Germany Committee and Foreign Membership Committee, has been liberated by the Meeting for Sufferings for service in the United States. He has several times travelled in Europe, visiting many of the new groups of Friends there, and he now comes here with a special concern for the smaller meetings of Friends in this country. Dr. Elizabeth van Harnack of Berlin is also spending several months in this country teaching in a social service school in Chicago and living at Hull House.

Nebraska Central College resumed active work on its \$75,000 campaign with a meeting of the Central City Campaign committee of the Merrick County College Campaign, held October 19. Theodore Foxworthy, Superintendent of Nebraska Yearly Meeting, is assisting President Carrell and the local committees, and Edgar T. Hole, Field Secretary of the Five Years Meeting, will give a little help early in November to this campaign. The goal to be reached by January 1, 1927 is \$25,000 for sustaining funds and \$50,000 for the building of a Central Heating Plant and an Auditorium Gymnasium.

Our friend, S. Edgar Nicholson, Chairman of the Independent Republican Campaign Committee of New York, has been doing good work in the cause of prohibition as campaign manager for Franklin W. Cristman, the dry candidate for U. S. Sen-

ator. In the closing week of the campaign, reports from over the state indicated a daily growth of Cristman sentiment even in the counties where the wet opponents have been campaigning. A county chairman from a populous Republican county has written that "sentiment for Cristman now begins to show the effect of our campaign and is rolling up like a snow ball."

Friends will be glad to know that our aged Friend, Elvira Woodard, who suffered from a broken leg and fractured hip as the result of a fall early in October, is now much better. The doctors, however, after thorough examination agree that a cast cannot be used. She suffers at times a great deal, but she has shown unusual vitality for her age and it is hoped that she may yet be able to get into a wheel chair. Her daughter, Alice W. Hunt, writes that letters have come from all over the country; some from people who knew her when they were children attending the meetings of her and her husband, Luke Woodard. She wishes to express their deep appreciation for these kind letters that have been much comfort to them all.

At a recent meeting of the Friends Council for International Service of London, Lydia Wiskovatoff, from Rome, told of the great difficulty in making the first contact between Friends and Italians as the Italian mentality does not readily lend itself to silence. She felt, however, that the national devotion to St. Francis shows a deep unity with spiritual religion and there is a kinship between Quakerism and the Franciscan movement. She said that a meeting for worship was held regularly at her house, but only about four people were usually present. She hoped, however, in the autumn that there would be opportunity for lectures and discussions and freedom for development in

other ways, as many people there are interested in Quakerism.

Of the three Japanese students who were invited to this country as guests of the Interracial Section of the American Friends Service Committee, Tadosaku Ito is attending Hope College, Holland, Michigan (a Dutch Reformed college), and Miss Kiyo Harano is at Smith College, Northampton, Mass. Yasushi Hasegawa, the third student, has taught English in schools in Japan for a number of years. He is not planning to attend any one college but is very anxious to visit a number of schools and colleges and study American educational systems. It has been tentatively arranged for him to take some courses under Professor Roland Morris of the University of Pennsylvania, and with Dr. Carson Ryan of Swarthmore College. He will make his headquarters in Philadelphia, and in addition to his studies and visiting schools, opportunities for him to address meetings are being arranged.

Margaret E. Jones, Secretary of the Home Service Section of the American Friends Service Committee, reports that the following are Home Service workers for the coming year: G. Theodore Standing, Berea College, Ky. (teacher); Rebecca B. Eaton, Hindman Settlement School, Ky. (office worker); Emily K. Hottenstein, Pine Mt. Settlement School, Ky. (teacher); Paul Toll, Berkshire Industrial School, Canaan, N. Y. (Principal); Agnes R. Paris, Sleighton Farm, Pa. (teacher); Anna J. Maxwell, Berea College, Ky. (office worker); Edwynna E. Fox, Christamore House, Indianapolis, Ind. (girls' worker); Alice Ratliff, Pine Mt. Settlement School, Ky. (teacher); Mary E. Mott, Calhoun Colored School, Ala. (teacher); Bertha Vore, Friendsville Academy, Tenn. (teacher); Leslie Swander, Provident Association, Kansas City, Mo.; and Setha Michener, Buckingham Friends School, Pa. (teacher). The first five named are serving their second year at the same place.

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Richmond, Indiana

Visitors at the Sesqui-Centennial, Philadelphia, find in the Fourth and Arch Street Meetinghouse, which without question is the only one now standing that seems to belong to the period of long ago, on a table in the entrance hall a generous collection of leaflets for free distribution, one of which contains the following historical data: Twelve decades of this Quaker Meetinghouse erected in 1804, have unrolled; direct in line of meetinghouses built in Philadelphia since its founding by William Penn, by whom was issued a patent 1701, confirming a verbal gift (1693) of the ground for burial purposes. The ground was used by the Religious Society of Friends for general inter-

ment for over a hundred years and especially during the yellow fever epidemic of 1793. As many as 20,000 people are supposed to be interred. Meetings for worship at stated periods have been held in this house continuously since erection. The meetinghouse is under the care of the Monthly Meeting of Friends of Philadelphia, and is used for Weekly, Quarterly and Yearly Meeting of Friends. The Yearly Meeting is held in the spring of each year and represents approximately five thousand Friends who gather from Eastern Pennsylvania, West Jersey, Northern Delaware and North-eastern Maryland. No Friends meetinghouse is, in any sense, a cathedral—merely a convenient meetingplace where men and women meet for public worship in spirit and in truth. God has only one cathedral, the human heart.

NEWS OF OUR MEETINGS

The Springdale, Iowa, Friends Meeting observed Rally Day, October 17, as has been their custom for several years past. Mrs. Harvey Wright, Superintendent of the Primary Department, with the aid of the children presented a worship program such as they have each Sunday, which was followed with an exercise by the Beginners and recitations and songs by various members of the children's and Young People's classes. Harvey Wright, the pastor, concluded the exercises with a few fitting remarks. The choir consisting of twelve young people from the Christian Endeavor Society rendered their services in a most creditable manner. Beautiful autumn leaves, flowers, grain and vegetables were used very effectively as decorations.

The first Friends Chautauqua on Religious Education, under the management of the Committee on Religious Education of Indiana Yearly Meeting, will be held in simultaneous meetings in five quarterly meetings on the evenings of November 1st to 5th, inclusive. The Chautauqua is to be held at Rockford, Ohio; and at Winchester, Fairmount, Amboy, and Carthage, Indiana. H. Clark Bedford, pastor of First Friends Church, Richmond, speaks on "Foundation and Building of the Church;" Percy M. Thomas, pastor at Fairmount, speaks on "The Ancestry of our Bible;" William J. Sayers, pastor at Muncie and editor of Penn Weekly, discusses "What Friends Believe and Why;" Clarence E. Pickett of Earlham College, E. T. Albertson, General Secretary of the Indiana Council of Religious Education, and Elizabeth Marsh, Young Friends Secretary, discuss "Training for Leadership in the Church and School;" and Frank C. Guyatt, pastor at Carthage, has the subject of "Church Vacation School."

J. Edgar Williams, pastor of Friends Community Church, Kansas City, Missouri, is the new first vice-president of the Ministerial Alliance of Greater Kansas City. He is also

chairman of the Program Committee for the work of the coming winter season.

The First Friends church at Marion, Indiana, has begun the new year's work with a great degree of enthusiasm and are very happy in the ministry of Frank J. Long and his wife, Myra. During the month of September a reception was given them, the occasion being one of much enjoyment, when a splendid program was given by the members of the church. The Sunday morning services, October third, included Rally Day activities in the Sunday School, and at the church service a new suite of pulpit furniture was presented by the Ladies' Aid to the church, consisting of two pulpit chairs, a pulpit desk, two flower pedestals, a secretary's table and two small chairs. The service of dedication was most impressive. The large pulpit desk of solid oak was given as a memorial to Otto Small by Mrs. Rose Small. In making the presentation speech in behalf of Mrs. Small, Horton Ballard paid tribute to the life and character of Otto Small and spoke of what his life had meant to the church. W. E. Darter presented an oak flower pedestal and silver urn in memory of Carey Thomas Bogue, one of the young men of the church who has passed on. This memorial was given by the parents, Mr. and Mrs. Elmer J. Bogue, his brother Alva Bogue and a sister, Mrs. W. E. Darter. The presentation speech for the Ladies' Aid was made by Mrs. H. O. Faulkner and on behalf of the church the gifts were accepted by Dr. C. J. Overman, one of the members of the board of trustees. Following these ceremonies Mrs. Roy Deampy and Cornelia Collins sang "Only Remembered by What We have Done," in a most impressive manner. The pastor's theme at the regular service was "The Value of the Church in the Community."

Rally Day was observed at Hortonville (Indiana) Sunday School, October 17. The pageant, "Onward to Victory," was given to a very appreciative audience. The pastor, superintendent, and teachers took an active part and the cooperation of all helped make a success of the pageant. . . . Recently Hortonville Friends Church gave a farewell reception at the parsonage for the pastor, Clarence Macon, and wife, and presented them with a chair in token of its appreciation for their efficient service as pastors of the church for three years. Clarence Macon is now pastor of South Wabash meeting, Wabash, Indiana. Leon Roby of Noblesville, Indiana, has been secured as pastor of Hortonville Friends Church for the coming year.

The New Year's Calendar at Greenfield, Indiana, began with Rally Day, October 3. A splendid attendance, and the program by the children was unusual in inspiration and practical hints. The service closed with a chalk talk by the pastor. At the mid-week meetings the laymen are discussing practical questions as, "Relation of our Church

to the Business of Our Town," "To Society," "Church and the Children." At the monthly church family dinner the various committees of the church will present their work. The Missionary Society is entering upon its twenty-seventh year in United Study with interest and increased numbers. The Young Friend's League is studying the missionary book, "Islam on Trek." The Quaker Round Table will be the guests this month of Mr. and Mrs. Sydney Swain, who leave next month for their winter home in Chicago. New Hymnals have been purchased for the church service. The pastor, Charles N. Franklin, has served the past year as chairman of the City Ministerial Association. He and his family are most helpful in the community.

New Hope, a rural meeting near Xenia, Ohio, in Wilmington Yearly Meeting, has again taken up the work after a few months of inactivity. Millard Jones, a student of Wilmington College, has been engaged to do pastoral work. Wednesday evening, October 27, the membership and others of the community met for a social evening, which was enjoyed by all. After a very sumptuous meal, short talks were made by Clyde O. Watson, Executive Secretary, and Millard Jones, pastor.

The Friends Church at Hickory Grove, Iowa, have closed a very successful revival meeting of two weeks duration, resulting in conversions, and deepening in spiritual life to all the members. Guy Hunting, of Salem, brought spirit-filled messages each evening. Each service was well attended and a splendid interest manifested. Among others also coming from Salem who rendered very acceptable service was Guy Harvey, pastor of the meeting there.

LeGrand, Iowa, Meeting observed Roll Call Day and Rally Day, October 10. Every member of the Church was informed that on that afternoon the name of every member of the Church would be called, and that response in person or in writing was desired with a personal testimony or with a verse of Scripture. The day was ideal, attendance was large, and a gratifying response combined to make the day a success in every way. The Sunday School observed Rally Day on the same date with a short program, and the largest attendance in many months. The Missionary Committee used the occasion for the annual pledge day for the support of Jennie Hoover in Jamaica and for the annual Christmas offering for Jamaican children and the presentation of personal gifts for Jennie Hoover. The missionary response was very good. It was an all-day meeting, and the bounteous dinner at the Church was of course an enjoyable part of the program. The following Sunday, Miss Mary B. Ervin of Xenia, Ohio, World's Superintendent of the L. T. L., the children's branch of the W. C. T. U., was at LeGrand. She spoke to the children in the morning, and addressed a union service at night. She was en route from California

to her home by way of the Iowa State W. C. T. U. Convention at Mason City.

Rally Day and Homecoming was observed at Carmel Meeting, Indiana, in Western Yearly Meeting, October 17. The day was one long to be remembered by all who attended the services. The church was beautifully decorated with ferns and dahlias. There were 187 in attendance at Sunday School. A short program of music and a welcome address by Jim Jewett constituted the closing exercises of the school. A large congregation assembled for the morning worship. Several numbers of special music were rendered and Jehu Reagan, pastor at Poplar Ridge Meeting, brought a wonderful message from the text, I Chron. 12:32. He made a strong plea for more religion in the home with established family altars, and a greater loyalty to the Church of Jesus Christ. A basket dinner was enjoyed in the yard at noon. The afternoon service was presided over by Jesse R. Johnson, chairman of the program committee. Music was furnished by the male quartet and two marimba solos by Dalton Wicker, a young man of the Sunday School. Greetings were read from many friends who were unable to be present. An address was given by a former Carmel boy, Prof. E. J. Llewellyn, of New Castle, Indiana. His subject, "What Next," connected splendidly with the morning sermon. John Hussey, a former teacher in the Carmel schools, followed with an inspiring talk enforcing the need of readiness for the great Home Going. The closing service of the day was the Christian Endeavor at 6:30. A program of special music and lively discussion of the topic by the young people made an interesting service.

Lewis W. McFarland, for many years superintendent of evangelistic work in North Carolina Yearly Meeting, at the invitation of New Garden meeting, Guilford College, recently conducted a series of meetings there. John Permar, pastor at Graham, came as chorus leader. The two made an effective team. Some one has said, "All men follow him who knows his own mind." This is certainly one of the reasons why Lewis McFarland is unanimously chosen year by year as North Carolina Yearly Meeting's superintendent. He knows that the gospel is the power of God unto salvation unto every one that believeth and he also knows that the task of the church is to proclaim the gospel with evangelistic fervor. New Garden Friends appreciated this virtue in our friend, and they enjoyed his earnest, courageous sermons and their close application to human need. The meetings were a blessing to all who attended. At one of the most interesting sessions thirteen young people dedicated their lives to Christian service. The quiet solemnity and prayerful hush that baptized this youthful group was indicative of reality. Guilford has an unusual number of earnest Christians among the student body this year. They regularly attended the meetings, taking a very helpful

part. At the close of the meetings steps were taken to organize them into gospel teams to conduct Sunday evening meetings in various churches. Lewis McFarland, as Yearly Meeting Superintendent, will arrange dates and places.

Farmington Quarterly Meeting of Friends was held October 23, at Buffalo, N. Y., in the Elmwood Avenue United Brethren Church. This meeting was well attended and proved to be a source of inspiration to all present. Fred E. Smith, Field Secretary of the Five Years Meeting, was there and presented the United Budget proposition in a very interesting manner to the Quarterly Meeting. Emmett Gulley, Field Secretary of New York Yearly Meeting, was present and spoke of the importance of having benevolences paid monthly, so that the Boards can have their funds available and so avoid the necessity of borrowing. Visiting Friends were present from Canada Yearly Meeting and gave helpful service in the sessions. Buffalo Friends provided an excellent dinner in the evening which was followed by an evening session at which Oscar Moon of Detroit, Michigan, gave a very interesting address. Meeting for worship was held on Sunday afternoon at three o'clock which was well attended by Friends from Canada, and Western New York. Everyone was well pleased with the experiment of holding the Quarterly Meeting at Buffalo and all present looked forward to similar occasions in the future.

AROUND THE WORLD WITH RUFUS M. JONES

Another interesting letter from Rufus M. Jones tells of many conferences with students and missionaries and individuals in Tientsin and Nanking. In the latter city they stayed with Samuel Mills and his wife, who are at the head of the Language School. One day Rufus Jones spent the entire time in conference with students of the Theological Seminary and one hundred women from the Bible School. He felt it was one of the best conferences he has had in China. He was writing from Shanghai where a heavy program was planned for him which would occupy his time and energy for two weeks. On the 11th of October they were to sail for Hongkong and Canton, leaving Hongkong on October 26th for India. From the 9th of November until the middle of December their address will be % Thomas Cook & Son, Bankers, Calcutta. They hope to be in Jerusalem for Christmas where their address will be % the Ram Allah Mission, Palestine.

The *Chinese Recorder* for September reports, in an article by Eugene E. Barnett,

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some impressions of the 10th National Convention of the Y. M. C. A.'s of China. In reference to Rufus Jones' series of lectures the writer says:

"Every one of these subjects bristles with interest in China at this time, and no such scholarly presentation of them from the Christian standpoint had yet appeared as that given by Prof. Jones in his lectures. It might be remarked in passing that it seems equally significant that only one foreigner appeared on the platform of this Convention and that foreigner was asked to come half way 'round the world to occupy the most important place on the program. The Christian Movement in China is becoming more self-reliant, but it is still eager to share in the best which the rest of the world can give."

AMAWALK QUAKER MEETING

A quiet country road leads north from Amawalk Station. It is one of the few roads left where one may enjoy the unstandardized roadside and the natural country, free from the roar of cutout and the smell of gas. Follow this road a half mile and you will find, among old oaks, the meeting-house of the Quakers. It was built in 1832, and before that were two others, the first built in 1774 and both destroyed by fire.

A large congregation met here until recent years. Now the farms of the Amawalk Quakers are in part covered by the waters which supply New York, and in part developed as the nurseries through which you have driven.

The spring Quarterly Meeting of the Hicksite Quakers of the county fills the old house with devotion, sociability and festivity. A meeting for worship is held once a month during the summer, on the Sunday following the second Thursday. The house and the oaks are well worth visiting.

After the deplorable Separation of 1828 the Orthodox branch built a meetinghouse in the open country near Yorktown. Now Yorktown Heights surrounds the house, rebuilt on the same site in 1902, and a sizable congregation occupies its seats.

The casual wayfarer or careless neighbor, going into either of these houses will find something of interest. Coming to scoff, he may remain to pray. JOHN COX, JR.

Chappaqua, N. Y.

INTERNATIONAL SUNDAY SCHOOL LESSON

November 14, 1926.

Caleb's Faithfulness Rewarded.

Lesson Material: Joshua 14:6-15.

Devotional Reading: Psalm 15.

Topic for Young People and Adults: Blessings that Follow Whole-hearted Obedience.

Topic for Intermediates and Seniors: Caleb the Courageous.

Golden Text: I wholly followed Jehovah my God. Joshua 14:8.

Daily Readings

- M.—Caleb's Faithfulness Rewarded. Josh. 14:6-15.
- T.—The Boundaries of Judah. Josh. 15:1-12.
- W.—Caleb Takes Possession. Josh. 15:13-20.
- T.—The Tabernacle Set Up at Shiloh. Josh. 18:1-7.
- F.—Cities of Refuge Appointed. Josh. 20:1-9.
- S.—Joshua's Exhortation to Israel. Josh. 23:1-11.
- S.—The Righteous Man's Reward. Psalm 1:1-6.

Between the Lessons. Having gained an entrance into central Canaan by the capture of Jericho, the Israelites met a temporary check when defeated at Ai. A second effort met with success, and they then held a great religious convocation at Mt. Ebal, a famous shrine in central Canaan. In two great campaigns, the southern and northern confederations of native chieftains were successively conquered, and the possibility of the Israelites making Canaan their permanent home was demonstrated. Actual possession of all parts of the country, however, was a matter of generations, to be accomplished by tribal and individual effort; hence the tribes were assigned to various sections by lot. When this was being done, Caleb presented his claim, in which he had the support of his fellow tribesmen.

What a fine title for a portrait is suggested in the Intermediate topic, "Caleb the Courageous!" There are a number of fine old men pictured in the Bible: Abraham, Moses, David, Daniel, Paul, John. But no one of them better than Caleb deserves the epithet of "The Grand Old Man."

1. *Because of his Faith in God.* Four times over in Caleb's brief plea the words recur, "As Jehovah spake," "Jehovah spake concerning me in Kadesh-Barnea" (v. 6). "Jehovah hath kept me alive, as he spake" (v. 10). "Give me this hill-country, whereof Jehovah spake" (v. 12). "I shall drive them out, as Jehovah spake" (v. 12). Caleb was a man who took God at his word.

2. *Because of his Purpose.* Back in his young manhood he had acted "as it was in my heart" (v. 7) even though in that course he had been almost alone. And now as an old man he could declare that "as yet I am strong this day as I was in the day that Moses sent me" as a spy. (v. 11).

3. *Because of his Patience.* Forty-five years had elapsed since the promise of Jehovah through Moses had been made: "Surely the land whereon thy foot hath trodden shall be an inheritance to thee and thy children forever, because thou hast wholly followed Jehovah thy God" (See Deut. 1:36). Forty years of monotonous desert nomadic life had been succeeded by five years of struggle to gain a foothold for the nation in their new home. That long period surely gave time for hope to die. But Caleb was not one who wanted to hurry God; he could be patient, for "Jehovah hath kept me alive" (v. 10). He had the guarantee of God, and stepped cheerily forward through the years.

4. *Because of his Courage.* An old man, respected, honored, with a record of work well done, Caleb might rightly have claimed a choice, quiet place of rest in which to spend the remainder of his life, as his due. But listen to his words: "As my strength was then, even so is my strength now, for war, and to go out and to come in. Now therefore give me 'this hill-country,'... the Anakim (giants) are there, and cities great and fortified; it may be that Jehovah will be with me and I shall drive them out."

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(vs. 11, 12). The conqueror of Hebron was the same man of spirit as the young spy of Kadesh-Barnea!

"Be strong!

We are not here to play, to dream, to drift, We have hard work to do and leads to lift, Shun not the struggle face it, 'tis God's gift.

Be strong!"

WENDELL G. FARR.

Wilmington College.

BIRTHS

HENLEY—To David E. and Lila Henley, Los Angeles, California, October 4, 1926, a son, David Richard.

DEATHS

HOSKINS—At his home in Bath Springs, Tennessee, August 2, 1926, Thomas M. Hoskins, son of Joseph W. and Ann Moore Hoskins, aged 78 years. Born near Hinkle Creek, Indiana, he moved with his parents to West Newton, Indiana, when a small boy, and lived there until going south. A birth-right Friend, he was faithful in attending Sabbath school and meeting. After going south he organized a Sabbath School in his own neighborhood and did all he could for the uplift of humanity. He married Mary Ella Davis, in 1902, and to them three daughters and two sons were given. The wife and children and one grandson survive him.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO

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